

Syrangp is the interior end by the Khaki and Syrangp. The 2nd one is the Khaki Hills wear a cap with ear-flaps. The elderly men, or other men when symptoms of disease, wear a white cap, which is fairly large and is well used on the head. Khaki is the boundary of Syrangp and in the North-Western corner of the district wear knitted woollen caps which are often of a red colour. These are sold at Syrangp market at about 5 or 6 annas each. They are brought to Syrangp by traders from the Syrangp country, and from Chilling where they are knitted generally by Syrangp women. A small cloth is worn round the waist and between the legs, one end of which hangs down in front like a small apron. The Syrangp wear a somewhat differently shaped cap, having no ear-flaps and with a high-peaked crown. Both Khaki and Syrangp caps are generally of black cloth, having, as often as not, a thick coating of grease. The old-fashioned Khaki female's dress, which is that worn by people of the indigenous class of the present day, is the following:—Next to the skin is worn a garment called *he jingpaw*, which is a piece of cloth wound round the body and fastened at the hips with a kind of cloth belt, and which hangs down from the waist to the knee or a little above it. Over this is worn a long piece of cloth, sometimes of single silk, called *he jaisaw*. This is not worn like the Assamese *mitade* or Bengali *card*, for it hangs loosely from the shoulders down to a little above the ankles, and is not caught in at the waist: in fact, Khaki women have no waist. It is kept in position by passing it over both the shoulders. Over the *jaisaw* another garment called *he jais lap* is worn. This is thrown over the shoulders like a cloak, the two ends being knitted in front, it hangs loosely down the back and sides to the ankles. It is frequently of some gay colour, the fashion in Mawkhar and Cherrapunji being some pretty shade of French grey or maroon. Over the head and shoulders is worn a wrapper called *he tap-mak-kilish*. This, again, is frequently of some bright colour, but is often white. There is a fold in the *jaisaw* which serves as a pocket for keeping odds and ends. Khaki women in cold weather wear gaiters which are often long stockings without feet, or, in the case of the poor, pieces of cloth wound round the legs like putties, or cloth gaiters. I have seen 000

277 nurseries are carefully watched, and are covered up with layers of leaves to ensure, as far as possible, the retention of the necessary moisture. When the plants are 3 or 4 ft. high, they are transplanted to another and larger nursery, the soil of which has been previously well prepared for the reception of the young plants.

285 An orangery is prepared in the following manner:—

The shrubs, weeds and small trees are cut down, leaving only the big trees for the purpose of shade. The plants from the nurseries are planted from 4 ft. to 8 ft. apart. When they have become young trees, many of the branches of the shading trees mentioned above are lopped off, so as to admit the necessary amount of sunlight to the young orange trees. As the orange trees increase in size, the shading trees are gradually felled. The orchard requires clearing of jungle once in spring and once in autumn. The Khassis do not measure their orange trees, nor do they dig about and expose the roots. The price of orange plants is from 75 to 100 plants per ropu for plants from 1 to 2 ft. in height, and from fifty to seventy-five plants per ropu for plants from 2 to 5 ft. in height. Orange trees bear fruit when from six to eight years old in ordinary soils. In very fertile soils they sometimes bear after four years. A full-grown tree yields annually as many as 1,000 oranges, but a larger number is not unknown. The larger portion of the produce is exported from the district to the plains, and to fruit markets at the foot of the hills such as Tharia, Mawdon, and Phall-Bazar, on the Shella river, whence it finds its way to the Calcutta and Eastern Bengal markets.

284 Potatoes are raised on all classes of land, except hali, or wet paddy land. When the land has been properly levelled and hoed, drains are dug about the field. A cultivator (generally a female), with a basket of seed potatoes on her back and with a small hoe in her right hand, digs holes and with the left hand drops two seed-potatoes into each hole. The holes are about 6 in. in diameter, 6 in. deep, and from 6 to 9 in. apart from one another. Another woman, with a load of manure in a basket on her back, throws a little manure over the seed in the hole, and then covers both up with earth.

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245 The most important crop on the southern side of the hills is
the orange, which has already been referred to in the paragraph
dealing with agriculture.

The oranges are sold by the *spek* or 100, which is not a 100
literally, but somewhat over 3,000 oranges. Different places
have different *speks*. At Phali Hat, on the Bogapani River,
the *spek* is computed as follows:—

1 Hali = 4 oranges.
2 Hali = 1 Bhar.
100 Bhars = 400 Hali (one hundred).
= 1,600 oranges.

At Shella the computation is slightly different, being as
follows:—

1 Gal = 6 oranges.
5 Gal + 2 oranges = 32 oranges.
4 Bhars = 1 hali = 128 oranges.
27 hali + 2 bhars = 3500 oranges.
= 3,520 oranges.

By another method of calculation the *spek* consists of 3,240
oranges.

[435] The price per *spek* varies from about 10 rupees in good years
to Rs. 40, when the orange harvest has been a poor one.

245 The lime is also cultivated, not separately, but along with the
orange. The lime can be grown with success at a higher
altitude than the orange. There is extensive betel-nut and
pia cultivation on the southern slopes of the hills. The betel-
nut tree is cultivated in the same manner as in the plains,
except that the trees are planted nearer to one another. The
trees bear when eight to ten years old. A portion of the crop
is sold just after it has been plucked; this is called a '*wai*
bhar', and is for winter consumption. The remainder of the
crop is kept in large baskets, which are placed in tanks con-
taining water, the baskets being completely immersed. This
kind of betel-nut is called a '*wai* *van*'. The Khasis, like the
Assamese, prefer the fresh betel-nut. They do not relish the
dry *expiri* so much.

The principal *pia* gardens are on the south side of the hills,
pia not being grown on the northern slopes, except in the
neighbourhood of Jirang. The *pia* creepers are raised from
cuttings, the latter being planted close to the trees up which
they are to be trained. The creeper is manured with leaf

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mould. The plant² is watered by means of small bamboo aqueducts which are constructed along the hill-sides, the water being conducted along them often considerable distances. As [312] in the plains, the leaves of the *pia* creeper are collected throughout the year.

The bay leaf (*la tyripid*, or *tespid*) is classified in the *Agricultural Bulletin* as *Cinnamomum temala*, and there is a note in the column of remarks that "this tree, as well as one or two others of the same genus, yields two distinct products, *tespid* (bay leaf) and cinnamon bark." The bay leaf is gathered for export from the extensive gardens in Maharam, Malaisohmat, Mawsynram, and other Khasi States. [737] The plants are raised from seed, although there are no regular nurseries, the young seedlings being transplanted from the jungle, where they have germinated, to regular gardens. Bay leaf gardens are cleared of jungle and weeds periodically; otherwise no care is taken of them. The leaf-gathering season is from November to March. The leaves are allowed to dry for a day or two in the sun, and then packed in large baskets for export. The gathering of bay leaf begins when the trees are about four years old.

The following are the other minor crops which are grown in the Khasi and Jaintia Hills:—

Pineapples, turmeric, ginger, pumpkins and gourds, the egg plant, chillies, sesamum, and a little sugar-cane. The arum²⁴⁹ (*la shiriv*) is also extensively grown in the hills, and forms [662] one of the principal articles of food amongst the poorer classes; it is generally raised in rotation with potatoes, or is planted along with Job's tears. The stem of the arum is sometimes [231] used as a vegetable, also for feeding pigs.

In the Jowai Sub-Division, notably at Nartiang, there are fairly good mangoes, which are more free from worms than those grown in the plains of Assam.

The Bhois and Lyingams cultivate lac. They plant *orkar dal*, a *landoo*, in their fields, and rear the lac insect on this plant. Last year the price of lac at Gauhati and Palaabari markets rose as high as Rs. 50 per maund of 82 lbs., it is said, but the price at the outlying markets of Singra and Boko was 231/ 435

• *Colocasia esculenta*, Beng. Kach.

² i.e., the *pia* - - - [An. 1/1]

231 about Rs. 30. The price of lac has risen a good deal of late
 435 years. Formerly the price was about Rs. 15 to Rs. 20 a
 maund. The lac trade in the Jaintia Hills and in the southern
 426 portion of the Khyrim State is a valuable one. The profits, how-
 ever, go largely to middle-men, who in the Jaintia Hills are
 Syntengs from Jowai, who give out advances to the Bhoi
 cultivators on the condition that they will be repaid in lac.
 443 The Marwari merchants from the plains attend all the plains
 439 markets which are frequented by the hill-men, and buy up the
 lac and export it to Calcutta. The whole of the lac is of the
 kind known as stick lac.

HUNTING.

224 The weapons used by the Khasis for hunting are bows and
 51 arrows, the latter with barbed iron heads, and spears which are
 [167] used both for casting and thrusting. Before proceeding on a
 hunting expedition the hunters break eggs, in order to ascertain
 whether they will be successful or not, and to which jungle
 [175] they should proceed. Offerings are also made to certain village
 deities, e.g. *U. Ryngker*, *u Dasa*, and *u Hasa ki mrd*. A
 lucky day having been selected and the deities propitiated, the
 hunters start with a number of dogs trained to the chase, the
 latter being held on leashes by a party of men called *ki nong-
 ai-kseu*. When the dogs have picked up the scent some
 hunters are placed as "stops" (*ki ktem*), at points of vantage
 in the jungle, and the drive commences with loud shouts from
 the hunters, the same being continued until the object of the
 chase breaks into the open. The man who draws the first
 blood is called *u nangiat*, and the second man who scores a
 hit *u nongban*. These two men get larger shares of the flesh
 than the others. The *nangiat* obtains the lower half of the
 body of the animal, thighs and feet excepted, called *ka tdong*,
 and the *nongban* one of the forequarters called *ka tabla*. The
 other hunters obtain a string of flesh each, and each hound gets
 a string of flesh to itself. These hunting parties pursue deer
 sometimes for many miles, and are indefatigable in the chase,
 224 the latter lasting occasionally more than one day. In the
 782 Jaintia Hills, at the end of the chase, the quarry is carried to

274 Nongwar, thirty-one stills; and Rangthang, thirty-seven
436 stills.

274 From what has been stated above some idea may be gathered
how very large the number of stills in the Khasi and Jaintia Hills
is. I am not in a position to state with any degree of accuracy
what is the amount of spirit manufactured or consumed in the
year, but it is very considerable. The out-turn of a Khasi still
has been reckoned at from four to eight bottles per day. From
this estimate, and the fact that there are 1,530 stills in the
district, it may be roughly calculated what is the consumption
annually. Practically the whole of the spirit is consumed within
the district. The liquor which is manufactured is far stronger
than the spirit distilled in the ordinary out-stills in the plains.
273 It has been stated by an expert analyst that the Khasi spirit
435 contains 60 to 80 per cent. of proof spirit, and that it possesses
"an exceptionally nice flavour and taste." The usual price at
which it is sold is 4 to 6 annas a quart bottle, a second quality
being sometimes sold for 3 annas. It will be seen that the
[465] liquor is exceedingly cheap. A Khasi in the villages of the
interior can get drunk for 2 annas,* or a quarter of an ordinary
coolie's daily wage. Drunkenness prevails on every market
day at Cherrapunji, Jowai, and other large hâts, and on
occasions when there are gatherings of the people for various
purposes. This cheap but strong spirit is demoralizing the
people, and some restriction of its use would be welcomed by
273 many. In the Khasi Welsh Methodist Church abstention from
797 liquor is made a condition of Church membership, but the vast
number of stills and the facilities with which liquor can be
obtained are a constant source of temptation to the Christian
community, and cause many defections.

GAMES.

526 The Khasis have many games, but their principal game is
archery, this may be said to be the national game, and is a
very popular form of recreation amongst them, the sport being
indulged in from about the beginning of January to the end of

* About threepence.

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been denuded completely of timber, charcoal being necessary³²⁷ for smelting, has affected the production almost as much as the presence of cheap iron in the market.

MANUFACTURE OF ERI SILK CLOTHS AND COTTON CLOTHS IN THE JAINTIA HILLS.

The number of weavers in the district at the last Census²⁸⁸ was 533. This number in the Census Report is ascribed to the cotton industry, no mention being made of weavers of silk.^[162] The spinning of Eri silk thread, and weaving it into cloths is, however, a fairly considerable industry amongst the Khyrwang and Nongtung villages of the Jaintia Hills. The Nongtungs and Khyrwangs rear their own Eri worms, and spin the silk from the cocoons. The late Mr. Stack, in his admirable note on silk in Assam, says, "Throughout the whole range of the southern hills, from the Mikir country, Eri thread is in great request for weaving those striped cloths, in which the mountaineers delight," but this observation should have been confined to the Jaintia Hills portion of this district, the Khasis not weaving themselves either in silk or cotton. The Khasis obtain their silk cloths from the Assam Valley, and from the Nongtung or Khyrwang villages in Jaintia. The latter villages have given the name to the striped cloth, *ka jáin Khyrwang*, which is almost invariably worn by the Syntenga. Mr. Stack has given in detail a description of the silk industry in Assam; and it is not therefore necessary to go over the same ground here. The Khyrwang cloth is red and white, mauve and white, or chocolate and white, the cloth being worn by both men and women. The Khyrwang cloths vary in price from Rs. 5 to^[435] Rs. 25, according to size and texture. These cloths are the^[462] handiwork of women alone, and a woman working every day regularly will take six months to manufacture a cloth valued at Rs. 25; but, as a rule, in the leisurely manner in which they work, it takes a year to complete it.

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- 323 Larnai. The Larnai potters make many of the earthen pots to be found in the Khasi houses called *khiew ranei*, or sometimes *khiew Larnai*. Mr. Gait says, "These potters use two kinds of clay mixed; one is of a dark blue colour, '*deu-ieng*', and the other of a greyish colour, '*deu khluid*'. These clays seem to correspond closely with the *kumár máti* and *hira máti* of the Brahmaputra Valley."
- 323 The clay at Larnai is well beaten out upon a hide, or upon a
415 flat disc of wood; the women fashion the pots by hand, they do
435 not use the potter's wheel. The pots are sun-dried and then fired. They are painted black with an infusion of a bark called *sohliya*. The Larnai potters also make flower-pots which are sold in Shillong at from 2 annas to 4 annas each, the price of the ordinary pot or *khiew ranei* varying from 2 pice to 4 annas each. A water-pot (*khiew um*) is also fashioned, which is sometimes used in the manufacture of liquor, price 4 annas to 6 annas each.

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788 that they may prosper, that they may obtain rice and fish, that they may possess hundreds and thousands; thus, oh god." The priest then pours liquor on the ground three times from the gourd, counting "one, two, three." He then continues the invocation thus, "*Hei*, thou, oh mother; oh grandmother; oh maternal uncle; oh father: oh *Suid-nia*; oh younger grandmother; oh elder grandmother; oh younger grandfather; oh elder grandfather. As the flesh has fallen (on the floor, i.e. the feast has been prepared), the ring has been put on, the three strips of flesh are ready (alluding to the three dried fish already mentioned), you will all of you (ancestors) give ear, you will continue giving strength and spirit (i.e. to the married pair) that they may be well" (and so on, as written in the first invocation). He then pours out the liquor three times as before. He then adjures the *Siem*, the elders, and all the people who do not belong to either of the two clans, and pours out liquor three times as before. The three pieces of dried fish are first placed on the *tympan*, the high rack above the fire-place, then removed and tied to the ridge-pole of the house, amidst shouts of *Ho, hoi, hoi, hoi*. The poor then sacrifice a fowl, and the rich a pig without blemish (*uba tlem*), to a *Suid nia* and *ka Iau-bei* (the spirits of deceased ancestors of the family), and present them with *dykhot*, or pieces of flesh. Two or three days afterwards, the bride, accompanied by her female relatives, pays a visit to the bridegroom at his house, and after this they go and come as they like to one another's houses.

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769 After two or three children have been born, they take down the pieces of dried fish from the roof and sacrifice two pigs, one on behalf of the husband and another on behalf of the wife. Then they say there can be no possible *sang*, and husband and wife use each other's things and pool their earnings, and if the husband has a house of his own, the wife can go and live with him; this, however, is not the custom amongst many of the Syntengs, who more strictly observe the principles of the matriarchate. The cost of the marriage ceremonies amongst Khasis, Syntengs and Wárs, may be put down at between Rs. 50 and Rs. 200 according to the position of the parties.

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585 of a Garo marriage. The Lynngams, unlike the Garos, do not
 782 observe which way the beaks of the fowls turn when they are
 787 thrown on the ground after being sacrificed. The Lynngams,
 like the Khasis, take auguries from the entrails of the fowls and
 the pig. After these ceremonies are over, the Lynngam pair
 are allowed to cohabit. The cost of an ordinary Lynngam
 585 marriage is from Rs. 30 to Rs. 40. The marriage system in
 435 vogue among the Lynngams may be described as a mixture
 of the Khasi and Garo customs. As has already been stated,
 161 the Lynngams are a mongrel breed of Khasis and Garos.

CEREMONIES ATTENDING DEATH.

764 The death customs of the Khasis are not only very elaborate,
 but possess a significance of their own, it is, therefore, necessary
 to describe them in detail; they are as follows:—

763 A member of the family bends down towards the ear
 of the apparently deceased person and calls him or her by
 name three times, to make sure that death has occurred.
 If no answer comes, the family laments, for it is then con-
 964 cluded that the person is really dead. The body is then bathed
 291 in warm water from three earthen pots and is reverently
 laid on a mat (*japung*), where it is dressed in white cloth, a
 peculiar feature of the dressing being that the waist-cloth and
 turban are folded from left to right, and not from right to left,
 as in the case of the living. An egg called *u'leng kpoh*
 764 is placed on the stomach of the deceased, and nine fried grains,
 of *rice hadem*, or Indian corn, are tied round the head with a
 string. The rich place ear-rings in the ears and other jewellery
 on the body of the deceased, it being necessary that this
 jewellery should be specially made for the occasion, and they
 [775] deck the corpse with valuable cloths. A cock, *u'iar krad lyati*
 (literally the cock that scratches the way), is sacrificed, the idea
 being that a cock will scratch a path for the spirit to the next
 world. A sacrifice of a bull, or of a cow in case the deceased is
 a woman, (*u* or *ka masi pynsum*), follows. Portions of the left
 leg of the fowl and the lower part of the jaw of the bull or cow
 are kept, to be placed afterwards in the *mawshieng*, or bone,

The cost of an archery contest varies considerably. In general it can be said that a shooter pays one anna (about 10 pfennigs, peace evaluation) for each shot. All the various competitions together produce a tidy little sum, especially when the attendance is good. I have come across figures as high as 50 to 70 rupees which were got together in this way during the course of a year and were then spent at the end of the year together at a great feast after the main competition.

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It is frequently the custom among the Synteng, not to collect this contribution, anna by anna; rather, a large sum, which is raised by collecting signatures, is bet with the opponent at the main shooting (the final game). This also occurs occasionally among the Khasi. (31)

31. Gurdon, The Khasis, reports on page 56 that a sum of 500 rupees was bet in the Nongkrem state in Khadar Blang at a shooting competition.

3. The Feast after the Archery Contest

527

A general feast is arranged with the money bet or saved. Everything is just as wild during this feast as during the archery competition. Several strong men go forth to fetch the pigs bought for this occasion. The living animals are tied to bamboo poles by their feet. Four men, two and two alternately, carry each a burden on their shoulders to the place of the festival. There is lively activity at that place. The men stand around huge fires and chat. Others busily arrange dishes and pots of brass --everything polished

[110] The sale of oranges is an exception. These appear on the market by the thousands. This fruit is sold by the spah, i.e., the hundred, but this is not to be taken literally. For the spah have various meanings according to the region. Thus the people on the Bogapani River (in Piali) sell according to the following system:

1 hali	equals	4 oranges
8 hali	"	1 bhar
100 bhar	"	1 spah, i.e., 3200 oranges

They are reckoned as follows in Shella:

1 gai	equal	6 oranges
5 gai and 2 oranges	"	1 bhar
4 bhar	"	1 hola
27 hola and 2 bhar	"	1 spah or 3520 oranges

The price for a spah varies from 10 to 40 rupees (tyngka), according to the amount of fruit that appears at the market. [435].

Quai leaves (tympeu) are sold according to the following scale:

2 sla	equal	1 jur
10 jur	"	1 khongshi
3 khongshi	"	1 blah
4 biah	"	1 tap
20 tap	"	1 kuri
4 kuri	"	1 shalia

But among the War the quai leaves are sold 435

- 435 in bundles. Each bundle is four bunches and each bunch has 48 leaves. The price for 10 to 20 bundles costs a rupee (tyngka) on the average. But when the rain stops and the dry season begins, the price climbs to 2.3 rupees and more. Four thousand to five thousand bundles of tympeu are sold daily at a well-attended market.

APPENDIX

[Jatinga]

175

workers and they were few in number.¹ They were particularly employed for such work as the clearing of jungle for new pan gardens in summer.

In the orange season (December to February) the number of workers increased and they were paid more: Rs. 1/8 were paid² for one load (one person carrying 80 pounds of oranges, from an orange garden to the railway station—about two miles). Usually a worker made three to five trips a day. Many workers from Jaintia used to come for this particular season.

Semi-permanent workers were engaged for wet rice fields. They were usually Hindu cultivators: since these Khasi and other tribes do not know the technique of wet cultivation, plains people like the Biharee immigrants were engaged. These workers were provided with servants' quarters where they lived with their wives and children. However, very few Jatinga households possessed rice fields.

The economic prosperity of Jatinga reached its climax during the period from 1934 to 1940. Since 1942, the orange production has been decreasing. In 1945, a serious disease attacked the orange gardens as well as the pan-leaf gardens. Besides, by depriving Jatinga, as it had Shella, of their most important markets, Dacca and Sylhet, the Partition of India and Pakistan in 1947 caused a serious economic depression in the whole region. On the other hand, because of the past prosperity, the population has rapidly increased during the last ten years. The serious economic condition of Jatinga is illustrated in the petition which was submitted by the Jatinga people when the Governor of Assam visited those areas in January 1956. It runs thus:

"Since the last ten years or so, with the increase of population in the village and with the loss of fertility of the soil, the people were faced with economic depression. At present they are facing acute shortage of land they have also no scope to adopt other forms of cultivation like jhuming and wet rice cultivation, etc. Moreover, there has been successive attack of Bright's disease which destroyed and wiped out all the orange and pan gardens. And as such, majority of the families have to depend for their livelihood on daily wages. . . ."

It is indeed a serious situation for them, because the Khasi do not produce staple foods, such as rice; their economy is completely dependent on the trade of their products by which they purchase their main provisions, clothes, etc. Other peoples round Jatinga, being jhum cultivators, can at least get rice and cotton: the minimum requirements, staple foods and clothing are available even in the worst conditions, so that they can at least maintain themselves though the standard of living is low. As I stated before, a few households in Jatinga possessed rice fields, but the majority had none. Recently they rented some plots of jhum field for rice cultivation from Zemi-Naga of neighbouring villages.³ However, its yield was but a small percentage of their consumption. A few

1. If they had worked in the gardens of Jatinga, they might have got more profit than from their own jhum fields. For one day's labour, they got Ans. 8/. For one month, they could earn Rs. 15 with which they could buy about 4-5 maunds of rice (one maunds paddy cost Rs. 3-4). For one year it became 50 maunds, which was impossible to produce in a jhum field by a single person's labour.

2. These rates, including the figures of note 1, apply to 1956.

3. Jatinga villagers told me that Zemi-Naga were kind enough to lend them their field for a negligible rent, though they had not enough for themselves. Zemi-Naga said that they owed much to Jatinga in the past, so that now they sympathised with the condition of Jatinga, and offered some parts of their jhum field.

transported to other parts of Indian Union. The prices of some of the cash crops recorded a disproportionate fall unprecedented before. The price of orange which ruled at Rs. 20.00 to Rs. 25.00 per luti (1,024 nos.) tumbled down to Rs. 8.00 to Rs. 16.00 per luti, that of betel leaf which used to sell at Rs. 20.00 to Rs. 25.00 per kuri (2,880 leaves) came down to Rs. 2.00 to Rs. 3.00 per kuri. Tezpata and other fruits also suffered equally. The worst of all was that even at this rock bottom price the produce was not lifted. The following figures quoted from the memorandum submitted to the Prime Minister by the Border People's Association which are claimed to have been collected from individual growers are indicative of the extent to which the border trade suffered after partition.

TABLE A-1

Annual export from United Khasi & Jaintia Hills to East Bengal before and after partition

(In thousand mds.)

Names	Pre-partition export	Post-partition export				
	Maunds	1948-49 maunds	1949-50 maunds	1950-51 maunds	1951-52 maunds	1955-56 maunds
1. Oranges	12,00.0	2.40.0	12.0	10.0	1.0	10.0
2. Potato	4,00.0	80.0	50.0	60.0	200.0	70.0
3. Tezpata	3,00.0	60.0				
4. Vegetables	1,00.0	40.0	15.0	10.0	70.0	10.0
5. Arecanuts	1,00.0	20.0	..	...	...	...
6. Pipul	1.7	..	...	...	...	...
7. Betel-leaves	3,20.0	64.0	3.2	2.0	160.0	80.0
8. Bam-boo, cane, timber, etc.		...	..	...	..	...
9. Spices, turmeric, chillies, pepper.	2.0	0.5	0.2	0.1	0.3	0.2
10. Fruits, Banana, plums, pine-apples, jack-fruits, pears and papaya.	1,25.0	50.0	15.0	10.0	50.0	50.0
11. Limestone	16,00.0	17,00.0	17,00.00	6,00.0	5,00.0	5,00.0

The difficulty of getting adequate supply of foodgrains and other necessities of daily life posed a serious problem. Due to communication difficulties arrangement for adequate supply of these commodities from other parts of Indian Union could not be made. The supply from

- 435
659 Regarding supply of food grains through fair price shops, the position appeared to be unsatisfactory. Complaints were heard from some villagers coming from the interior villages that they very rarely get rice from fair price shops, which are usually allotted to bigger villages, sometimes too far from the villages tagged to it. Even the people of the villages where there were fair price shops, complained that the supply of rice to these shops was inadequate and the price also was very high which in some areas was even as high as Rs. 31.00 per maund.

- 164
312 In a majority of the villages investigated, water supply and medical facilities were not satisfactory. Malaria, dysentery and other bowel diseases are common in this area.

8.3.—The following table summarises the data on relative importance of crops, harvested area under different crops, average yield of crops and sale proceeds, etc.

TABLE F-3
Yield rate of some important crops

Crop	Border area			Project area			General area		
	Gross farm area harvested (in acres)	Average yield per acre	Sale proceed (Rs.0.00)	Gross farm area harvested (in acre)	Average yield per acre	Sale proceed (Rs.0.00)	Gross farm area harvested (in acre)	Average yield per acre	Sale proceed (Rs.0.00)
1. Betel leaf	(1) 298.69 (9)	(3) 17.15 (kuri)	(4) 15037 (5)	(5) 58.10 (3)	(6) 50.64 (kuri)	(7) 7867 (8)	(8) 10.50 (2)	(9) 24 (kuri)	(10) 486 (2)
2. Arecanut	891.80 (9)	2.93 (luti)	184025 (60)	13.50 (1)	4.11 (luti)	4719 (5)	8.50 (1)	3.03 (luti)	1098 (4)
3. Orange	1018.77 (34)	5.27 (luti)	60404 (23)	52.34 (3)	16.76 (luti)	3128 (5)	21.25 (4)	2.80 (luti)	71 (...)
4. Potato	20.70 (1)	17.49 (mds)	1118 (—)	28.31 (2)	22.77 (mds)	1143 (1)	37.40 (7)	27.16 (mds)	9175 (39)
5. Paddy	645.76 (19)	8.38 (mds)	27609 (6)	1401.89 (82)	12.92 (mds)	77243 (77)	342.75 (61)	12.60 (mds)	1209 (45)
6. Millet	101.80 (3)	3.51 (mds)	370 (—)	4.10 (—)	8.78 (mds)	132 (—)	22.94 (4)	6.94 (mds)	737 (3)
7. Tapioca	36.25 (1)	24.41 (mds)	401 (—)	..	..	..	6.75 (1)	37.08 (mds)	225 (—)
8. Yau	59.03 (2)	9.40 (mds)	598 (—)	5.60 (..)	18.44 (mds)	90 (—)	1.87 (—)	23.45 (mds)	25 (..)
9 Others	248.68 (7)	..	16494 (6)	126.56 (3)	..	2806 (4)	109.41 (19)	..	3821 (14)
Total	3324.43 (100)	..	3,09,496 (100)	1700.40 (100)	..	100127 (100)	561.37 (100)	..	25628 (100)

N.B. (a) 1 luti=1024 nos. in the case of orange.

(b) 1 Kuri=233 leaves. " " betelnut.

(c) Potato here relates to potat. harvested in winter months.

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243 the District, nor do any superior kinds of cereals appear to have been substituted for inferior ones.

THE DIFFERENT STAGES OF RICE CULTIVATION, in English and Khási, are as follow:—The blade as it first shows, *spch-u-kyba*; the blade when well above the ground, *la-thylleng-u-kyba*; the ears when first formed, *lam-mat*; the ears beginning to ripen, *byr-tem*; the ripe ears, *la-hih*; unhusked rice, *u-kyba*; husked rice, *u-khaw*; cooked rice, *ka-ja*.

262 THE VARIOUS SOLID AND LIQUID PREPARATIONS made from rice
 435 are the following:—(1) *U-kypu*, cakes of different kinds, sold at six
 782 or twelve for a penny, according to size. (2) *U-shiri* or *gáh-khir*, prepared by the hillmen as an offering to their deity at the conclusion of the harvest. (3) *Kadam*, fermented rice water, sold at the rate of from three-farthings to threepence per quart, according to the strength of the liquor. (4) *Ka kiad-photika* or *ka kiad-harak*, a kind of spirits distilled from rice, and sold at from threepence to fourpence-halfpenny per quart.

243 OTHER CEREALS.—Indian corn, or *u-riu-ha-dem*, is grown on homestead lands. The ground is first manured, and the seed is sown about the middle of April. The crop is fit for cutting in September and October. A kind of millet seed called *u-krdi* is commonly sown with paddy on high lands. For want of more suitable land, however, this crop is often cultivated by itself on rocky slopes; and when this course is adopted, the jungle is first cut down in February and burnt. The seed is sown in April, and the crop gathered in December.

244 PULSES AND FIBRES.—Only two kinds of pulses are grown in the Hills, *u-rym-bai-klung* and *u-rym-bai-já*, both of which are varieties of beans. They are sown on high lands in March and April, and gathered in December. The only fibre is that made from the pineapple stalk, which is largely used for making netted bags.

245 MISCELLANEOUS CROPS.—(1) Oranges.—There are numerous
 439 orange plantations in the neighbourhood of Cherrá Púnj, and the fruit is exported to all parts of Bengal. In the year 1876-77 the estimated exports were 9,400,000 in number, valued at Rs. 37,600, or £3760, at the rate of Rs. 12 or £1, 4s. per three thousand. These figures show a decrease in number as compared with the estimated export twenty years ago. The trees flower in March or April, and the fruit ripens in October and the following months. In some cases the oranges are allowed to remain on the trees till March, but

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248 (3) Cotton is grown on high lands, and slopes; it is sown in April, and becomes fit for picking by January.

311 AREA AND OUT-TURN OF CROPS.—According to the Assam Administration Report for 1875-76, the area of the British portion of the Khasi and Jaintia Hills District amounts to 2160 square miles, of which only 110 are under cultivation; of the remainder, 1337 square miles are set down as cultivable, and 713 as uncultivable. The total area of the semi-independent Khasi States is given as 3997 square miles, of which 176 are under cultivation, 2561 are cultivable, and 1260 uncultivable. In another portion of the same Report, the area under various crops throughout the entire District is thus approximately estimated:—Rice, 59,880 acres; other food grains, 57,820 acres; cotton, 1076 acres; potatoes, 33,880 acres. The average out-turn of rice per acre is returned at 8 *maunds*, or nearly 6 cwt.; of other food grains, 3 *maunds*, or over 2 cwt.; of cotton, 2 *maunds*, or $1\frac{1}{2}$ cwt.; of potatoes, 55 *maunds*, or nearly 40 cwt. The price of rice in 1875-76 was Rs. 4 8 per *maund*, or 12s. 8d. a cwt., which gives Rs. 36 or £3. 12s. as the value of the rice crop obtained from one acre.

241 CONDITION OF THE PEASANTRY.—The Khasis can scarcely be considered an agricultural people, as they do not grow sufficient grain for their own subsistence, and are dependent to a great extent on imports of rice from the neighbouring Districts. Ten acres is generally considered a comfortable holding for a husbandman in the position of an ordinary Bengal peasant, but scarcely any man in the Hills depends entirely upon the produce of his land for his support. In the Jaintia Hills a cultivator's position is considered to be very low if he possesses no cattle, but performs all the operations of agriculture with his own hands. In that portion of the District, five acres is all that can be cultivated with a single pair of oxen, the average being four acres. A husbandman with a holding of five acres would not be so well off as a retail shopkeeper, nor would it enable him to live as comfortably as he could on a money wage of Rs. 8 or 16s. a month. The peasantry, however, as a class are not in debt. The land is owned chiefly by small proprietors, who occupy and cultivate their hereditary fields. The relations of landlord and tenant do not exist in the Hills, and no rent is payable to any one; consequently the principle of Act x. of 1859 (the Rent Law of Bengal) has no application.

231 THE ANIMALS used in agriculture are oxen; goats and pigs are

PRICES OF FOOD GRAINS.

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reared either for food or as articles of trade. A pair of ploughing oxen are worth about Rs. 32, or £3. 4s; an ordinary cow, Rs. 12, or £1. 4s; a score of kids six months old, Rs. 16, or £1. 12s; and a score of full-grown pigs, from Rs. 100 to Rs. 160, or from £10 to £16.

THE AGRICULTURAL IMPLEMENTS in use in the District consist of a plough, called *ku-jing-hir* in Khasi, and a hoe or *ku-dill*, called *u-mu-khiw*. When the cultivation is carried on by means of oxen, the plough is used, the hoe alone being used when the land is cultivated by manual labour. In the Khasi Hills the use of the plough, except in a few rare cases, is entirely unknown; but in the Jaintia Hills, oxen and ploughs are used to a greater extent. What is technically termed 'a plough' of land is equivalent to four English acres; a pair of oxen, together with the necessary implements, would represent a capital of about Rs. 40, or £4.

WAGES.—The Deputy-Commissioner reports that the price of labour in the District has more than doubled in the last ten years. The rates obtaining at present are from eightpence to one shilling a day for an ordinary labourer, and from one shilling to eighteenpence a day for a porter. An agricultural day-labourer earns sixpence, and a woman at the same work fourpence-halfpenny a day. Bricklayers, carpenters, and blacksmiths earn from a shilling to eighteenpence a day. The new Station of Shillong, the present seat of the Local Government, was established in May 1864, and since that date the demand for labour has markedly increased. The extension of the cultivation of potatoes has also had an appreciable effect on the price of labour.

PRICES OF FOOD GRAINS.—Of the different descriptions of rice in the markets of the District, the better sorts are imported from the neighbouring Districts of Sylhet and Kámaríp. The local produce is considered fit only for the use of the Khasiá. The price of the better descriptions depends entirely upon the distance from which the supplies come. In a distant market like that of Shillong, rice of the best quality generally sells at from 6 to 7 *seers* for the rupee, or from 16s. to 18s. 8d. per cwt.; and rice of inferior quality, which is only used by the poorer classes, at from 9 to 10 *seers* for the rupee, or from 11s. 2d. to 12s. 5d. per cwt. Little or no trade is carried on in unhusked grain. Paddy produced in the District generally sells at an average of from 15 to 16 *seers* per rupee, or from 7s. to 7s. 6d. per cwt. Indian corn, which is only grown to a small extent, is sold

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[243] at the rate of two or three ears for a farthing; and sugar-cane, the cultivation of which is also very limited, at from a little over a farthing to three-farthings per cane. A fermented liquor called *kadam*, made from rice, is sold at from three-farthings to threepence a quart, according to strength; and a distilled spirit called *phatika*, or *kukiud-hlrak*, at from threepence to fourpence-halfpenny a quart. This latter description of liquor is sometimes made very strong. No records exist by which the present prices of the above articles can be compared with the rates ruling ten years ago. The maximum price of rice during the famine of 1866-67 was 5 *ser* 6 *chhatiks* for the rupee, or about £1 a hundredweight.

[731]
MEASURES, WEIGHTS, ETC.—The Hill people have no proper measurement of time or distance. If there be any standard for measuring distance, it is by the number of *pais* a man chews in the course of a journey, generally about one every half hour. In some parts of the District, land is measured by a stick called *ka dicong-nong*, varying in length from six to seven cubits. Liquids are measured in gourds of different measures, varying from half a *chhatik* to a *ser*, and also in bamboo tubes. Rice, potatoes, beans, etc. are measured in baskets, varying in size in different markets from two to eighty pounds.

805 In the Khasi Hills the inhabitants reckon eight days in the week, named as follows:—(1) Lyn-kah; (2) Nong-krem; (3) Um-long; (4) Rang-hep; (5) Shillong; (6) Pom-tih; (7) Um-nih; (8) Yeoduh. In the Jaintia Hills the eight days are named thus:—(1) Kyllao; (2) Pyn-sing; (3) Mao-long; (4) Mao-siang; (5) Mao-shai; (6) Pyn-kat; (7) Thym-blein; (8) Ka-hat. The Khasi months of the year, calculated by moons, are as follow:—(1) U Kylla lynkot; (2) U Rym-pang; (3) U Lyber; (4) U Laiong; (5) U Jimmang; (6) U Jilliw; (7) U Nai-ting; (8) U Nai-lar; (9) U Nai-lur; (10) U Rysow; (11) U Nai-wing; (12) U Noh-prah.

464 LANDLESS LABOURING CLASSES.—There is, and always has been, a large class of labourers in the District who neither rent nor possess any land. Women and children are employed in manual out-door labour of all kinds.

423 VARIETIES OF LAND TENURE can hardly be said to exist. There is nothing whatever resembling the relations between landlord and tenant throughout the Khasi Hills. The lands as a rule are either [427] ancestral property or belong to village communities, and are cultivated under unwritten but well-understood agreements. Of the wide

MODEL FARM.

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extent of waste land, some is cultivated in a manner resembling the *jum* system,—successive crops are grown on a patch of land till the soil is exhausted, and then another spot is selected, where the same process is repeated afresh, but without anything that can be called a *jumid* tenure. Any renting of land is exceptional, and there are no recognised rates of rent. The Deputy-Commissioner, however, states that an ordinary rate for rented land would be from two to three shillings a year for as much land as an individual can cultivate with his own hands.

MANURE is generally used in raising rice and potatoes. It is seldom purchased, the dung and litter of the cattle and other animals about the house being generally utilized for the purpose. For rice fields a little less than half a ton of manure, but for potatoes upwards of two tons, is required per acre. Manure, if purchased, would cost from 2s. 7½d. to 3s. 9d. per acre for rice land, and for potato fields from 12s. to 18s. per acre.

IRRIGATION for agricultural purposes is regularly practiced. Water is brought to the land by means of channels cut from the numerous hill streams in the neighbourhood of the fields. Wells and tanks are unknown. The work of irrigation by means of these channels is very easily carried on, and at a very trifling outlay. Rotation of crops is not practiced in the Hills.

MODEL FARM.—The Shilling Model Farm, established in 1875, has not proved a success. Experiments tried with wheat give some hope that cold-weather crops may profitably be introduced into the Hills. Two new varieties of potato—'red rough' and 'pheasant's eye'—were successfully introduced in 1875-76; but these are not looked upon favourably by the Khasis, as they only give one crop in the year, whereas the ordinary variety yields two crops. Several fruit trees have been planted out, including apple, pear, cherry, nectarine, and plum; and the tables of the European residents are supplied with vegetables from the garden attached to the farm. A *Manual of Potato Cultivation* compiled by the superintendent has been translated into Assamese, and copies have been distributed among the adjoining Hill tribes. The general failure in all the agricultural experiments is attributed partly to the unfavourable nature of the soil, and still more to the ravages of white ants and other insects peculiar to the Hills. The attempts to improve the indigenous breeds of live stock have been equally unfortunate. During the two years 1874-75 the sum of Rs. 1744

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231 (£174. 8s.) was expended on the purchase of stock, including
 648 cattle, sheep, and pigs from England. Even native cattle at the
 654 elevation of Shillong fall off very much in the months of January
 and February from want of forage, and the Khéids at this season
 generally drive them to lower slopes. But one of the chief objects
 in keeping cattle at the farm was to obtain manure; and *manis lalai*
 (*Phanacelus radiatus*) was grown for them, cut green, and stocked
 for food. On this they did very well. In 1875-76, however, cattle
 [731] disease broke out on the farm in a very virulent shape. Out of 39
 cattle attacked, only 7, or 18 per cent., recovered, and the animals
 imported from England all died. There was also a heavy mortality
 in that year among the sheep and pigs. The following are the
 financial results for the two years:—1874-75—Expenditure, Rs.
 12,397. 6. 3; receipts, Rs. 309. 2. 6; deficit, Rs. 12,087. 13. 11.
 1875-76—Expenditure, Rs. 11,415. 2. 6; receipts, Rs. 1036. 15. 0;
 deficit, Rs. 10,378. 9. 6. Total deficit, Rs. 22,396. 7. 5, or £3339.

648 130. In view of these figures the Chief Commissioner has deter-
 654 mined to restrict farming operations to small experiments in ir-
 rigated *radi* crops, and, as a measure of economy, to discontinue
 the services of the superintendent. The future expenditure on the
 farm will be insignificant. The establishment now (1877) consists
 of a *warder* on Rs. 50 and a *chuldier* on Rs. 10 a month (total,
 £11 a year), under the direct control of the Deputy Conservator of
 Forests; the total number of live stock is 64 head.

731 NATURAL CALAMITIES, both in light, floods, or droughts, are
 not common in the District, although the crops in the Jaintia Hills
 sometimes suffer from insects. So far as the Deputy-Commissioner
 is able to ascertain, no destruction of crops affecting the general
 harvest has occurred within the experience of the present generation.
 • [435] During the Orissa famine of 1866-67 the maximum price of common
 rice reached £1 per hundredweight, but no such distress was felt as
 to require Government relief operations. The price just mentioned
 was certainly equal to the rates prevalent in the famine-stricken
 territories; but prices always run high in the Hills, and afford no just
 criterion of the state of affairs among the general body of the
 inhabitants. Distress was only felt by a small portion of the
 population, chiefly the Bengali immigrants residing in the District,
 who are generally a well-to-do class. The Hill people, as a rule, do
 not eat potatoes, which they grow only for export; but in case of
 262 small famine, they might fall back upon this crop for their own food
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 439 supply.

ROADS AND MEANS OF COMMUNICATION. 231 000

supply. As the District depends so largely for its supply of rice upon Sylhet and Kámrúp, the state of the markets in those places exercises a greater influence on the rates in the Hills than any failure of the local harvest. In the year 1858 the price of common rice is said to have risen as high as 6 *seer* for the rupee, or 18s. 8d. per cwt., in consequence of the failure of the crops in the plains. 243
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ROADS AND MEANS OF COMMUNICATION.—The following are the eight principal lines of road in the Khasi and Jaintia Hills:—(1) Road from Shillong to Gauhati, in Kámrúp. This road has recently (1877) been opened for wheeled traffic throughout its entire length. The Deputy-Commissioner's Report for 1876-77 states that the number of passengers passing up and down may be estimated at about 800 or 1000 every month, and the number of carts already used at about 50. The *tonga dák* brings travellers up to Shillong from Gauhati in two days by a comfortable and easy carriage service, while for natives a cheaper conveyance by bullock cart is available. At Gauhati there is a good *dák* bungalow in charge of a *thánind*, where the usual accommodation provided in a hotel is to be found. The stages to Shillong are as follow:—
(a) Gauhati to Hornihát, 17 miles. The road is good throughout. There is a *dák* bungalow in charge of a *chankiddr* at Hornihát, where grain and rice are procurable. (b) Hornihát to Nongpoh, 14½ miles. The road is hilly throughout, but good. At Nongpoh, which is at an elevation of 1900 feet, there is a *dák* bungalow in charge of a *thánind*, from whom tea, liquors, and biscuits, etc. can be obtained. The *dák* bungalow is furnished with bedding, linen, etc. Grain and rice can be purchased in the *Madr*. (c) Nongpoh to Um-sing, 16½ miles. At Um-sing, elevation 2700 feet, there is a *dák* bungalow in charge of a *chankiddr*. Supplies or coolies are not procurable, but sometimes grain and rice can be purchased. (d) Um-sing to Um-jam, 9½ miles. At Um-jam there is a Public Works Department rest-house in charge of a *chankiddr*. Supplies or coolies are not procurable. (e) Um-jam to Shillong, 9½ miles, of which 6½ are a continuous ascent. At Shillong there are *dák* bungalows in the Artillery Lines, containing four separate rooms. A *thánind* is in attendance, and the rooms are completely furnished with bedding, linen, etc. This entire road, which has a total length of 67 miles, is as perfect a hill road as could be seen in any country, and a model of engineering skill. (2) Road running from Gauhati across the Hills, via Nongkbo, Máo-lang, Cherrá 491
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COAL MINES.

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The coal strata at the former place are calculated to extend over one-third of a square mile, with an average thickness of from 3 feet 6 inches to 4 feet; and the yield of the coal, if it could be worked, is estimated at 447,000 tons. At the latter spot the area of the coal fields is computed to extend over 0.394 of a square mile, and the estimated yield of the mineral is about 1,100,000 tons. The coal at Cherrá Púnj and at Lá-ká-dong is in quality equal to some English coals; it is quick in its action, and consequently would generate steam rapidly; it cokes well, but gives out a large amount of smoke; it is fragile and easily broken. From the absence of that definite structure which produces the planes of division known to English miners as 'backs,' or joints in the coal, it breaks into unsymmetrical pieces, and consequently does not stow well. From its composition, quick combustion, and irregular cleavage, it is estimated to be from 5 to 7 per cent. inferior to good English coal; but as a gas-producing coal it is considered superior to English produce, both as regards quality and purity of the gas. It is also calculated to yield a good quality of coke. The market value of coal found in the Khási and Jáintiá Hills cannot be given with any approach to accuracy, owing to the expense of labour in the Hills and of carriage to the plains. The Station of Shillong, which consumes coal as fuel, derives its supply from the coal beds at Máo-beh-lyrkár, 18 miles distant, and the price is as high as £3 per ton. Lá-ká-dong is within six miles of Borghát, a village on an affluent of the Surmá, which is accessible all the year round by boats of 500 maunds, or 28 tons burden; but at present only coolie-carriage is available between Lá-ká-dong and Borghát.

The following is a brief history of the mines at Cherrá Púnj in the Khási Hills, and at Lá-ká-dong in the Jáintiá Hills:—Government holds a perpetual lease of the Cherrá Púnj mines from the chief or Siem of Cherrá, conditionally upon the payment by Government of a royalty of two shillings and eightpence for every five tons of coal quarried and removed from the mine, and also upon the terms that the people of Cherrá shall be permitted to work the beds on their own account. In 1844 Government transferred its right to work the mine to Captain Engledue, then agent of the Peninsular and Oriental Company, for a period of twenty years; but in the following year this gentleman, with the permission of Government, made over his lease to Messrs. Gisborne & Co., of Calcutta, who worked the mine for about two years,

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234 ACCOUNT OF KHASI AND JAINTIA HILLS.

316 and in 1851 transferred their rights to Mr. W. Moran, of Calcutta.
 648 The last lessee, however, preferred buying his coal to mining it; and
 655 Government, seeing that the mines were not worked in a satisfactory
 manner, resumed the beds in 1859, and advertised them for letting.
 No person, however, has since come forward to work the mine.
 The Lá-ká-dong coal mines are the sole property of Government,
 which in the year 1848 leased the mining rights to Mr. B. W. Darley.
 This gentleman in the following year made over his lease to Messrs.
 Gisborne & Co., who soon afterwards transferred it to Mr. Moran.
 This gentleman surrendered his lease in 1859, when the mines were
 advertised for letting, but no one has since come forward and under-
 taken to work the coal. Between 1850 and 1856, while the mines
 were worked, about 5100 tons of coal were extracted for exportation.

[435] In Mr. Allen's Report, dated 1858, it is stated that the coal of the
 Hills then found a ready sale at Dacca and elsewhere at 8 *ánnds* per
maund; and that the average quantity exported into Bengal was about
 25,000 *maunds*, valued at Rs. 12,500, or £1250. According to the
 local trade reports, this exportation would appear to have entirely
 died out; but the Bengal registration returns record 2965 *maunds*
 of coal, valued at Rs. 1482, or £148, at the rate of 8 *ánnds* per
maund, as exported from Sylhet District in the year 1876-77. This
 supply was probably derived from the Kháśi and Jáintiá Hills.

317 LIMESTONE QUARRIES.—A limestone formation prevails more or
 less along the whole southern face of the Kháśi and Jáintiá Hills.
 The quarries are chiefly situated in the beds and on the banks of
 rivers and water-courses.

The limestone-quarrying localities in the Kháśi Hills are the
 following twenty-six:—(1) Bha-wál; (2) Bor-syr-mai; (3) By-rang,
alias Wáh-long; (4) Bor-púnj; (5) Chún-jurá; (6) Dholai; (7)
 Dwárá; (8) Ichhámati; (9) Lúm-dih-long; (10) Lan-grin; (11)
 Long-long; (12) Máo-nai; (13) Máo-don; (14) Máo-kár-tillá; (15)
 Mohesh-kháli; (16) Máo-long; (17) No-kriá; (18) Pátháriá; (19)
 Ram-seng-rai-skeh; (20) Soh-lai; (21) Silai; (22) Shellá; (23)
 Tanglá; (24) Tang-wai; (25) Um-song; (26) Um-tymá. In the
 Jáintiá Hills, the following seven:—(1) Chún-chhorá; (2) Lámá-
 pushi; (3) Litháng; (4) Myrli Púnj; (5) Nongthá-long; (6) Rúp-
 náth; (7) Rowai. The supply of limestone is literally inexhaus-
 tible. The wants of Calcutta and of the whole of Lower Bengal
 have been satisfied from these hills from time immemorial. During
 the year 1876-77 the estimated export was 1,600,000 *maunds*, valued

MANUFACTURES.

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at Rs. 480,000, or £48,000, and the revenue derived by Government from the quarries was Rs. 67,266, or £6726. In addition, the Khási Chiefs receive a revenue from this source of more than £2000.

IRON.—The smelting of iron was once the chief industry in the Khási Hills, and a considerable quantity of the metal used to be exported into Sylhet, both in the crude and the manufactured state. Recently, however, this industry has almost died out, in the face of the competition of the superior article imported from England and sold in the plains at a cheaper rate. The indigenous methods of extracting, washing, and smelting the ore have been minutely described by Professor Oldham. The following description is taken from Mr. Allen's Report, dated 1858, at which date the annual export of smelted iron was estimated at 45,000 *maunds*, valued at Rs. 67,500, or £6750, at the rate of Rs. 1. 8 per *maund*:—'The ore is said to be most abundant and of the best quality in the State of Khyrim, especially at the villages of Nongkrim and Noyandri. A few iron articles, such as *daes* or hill knives, *koJalis* or mattocks, spear and arrow-heads, are manufactured by the Khási smiths in the Hills; but the greater bulk of the smelted iron is sent to the plains for sale in circular lumps weighing about 4 or 5 *seers*. These lumps, called *bird*, sell at Chhaták for from Rs. 1. 4 to Rs. 1. 6 per *maund*. The best iron, however, which is beaten into bars called *peti*, sells for from Rs. 1. 10 to Rs. 1. 12 per *maund*. Khási iron is preferred to English, in consequence of its greater malleability. It is much used by the native boat-builders of Sylhet and the neighbouring Districts to make fastenings for the timbers of their boats. When brought into the market, it is more than half dross, and it is this circumstance which renders the iron trade unprofitable. The cost of carriage from the Hills to the plains is about 6 *dauds* per *maund*; and the traders, who are all Khásís themselves, affirm that they get an average profit of only 2 *dauds* per *maund*.' The tables of trade for 1876-77 return no smelted iron as exported from the Hills, but Rs. 7000 of iron implements exported, against nails and ironmongery imported to the value of Rs. 18,000.

THE MANUFACTURES of the District, besides iron, consist of coarse cotton and *randia* cloth, plain silver work, rude implements of husbandry, netted bags made of the fibre of the pine-apple, common pottery, and mats and baskets. With the exception of the

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